

The Converted Catholic

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"When thou art converted, strengthen thy brethren."—Luke 22: 32.

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EDITORIAL NOTES

God is a Spirit, and they that worship Him must worship Him in spirit and in truth.—John 4: 24. *Mass, Communion and Holy Host.*

In one of the "missions" to non-Catholics, given in this city a few months ago, the preacher said that in the Mass there was nothing which could be objectionable to Protestants. "It is but a difference in terms," he said. "The Protestants call this Sacrament the Communion, or the Lord's Supper, while we call it the Mass, but it is exactly the same thing." This statement is absolutely false, and is condemned by the Church. The Mass and the Communion are totally distinct; there may be Mass without any Communion, and there may be Communion without the Mass, or the two may occur simultaneously; but each has its own signification in the teaching of the Church. To say, therefore, that the Mass is but another term for Communion, or the Lord's Supper, as understood by Protestants, is entirely and intentionally misleading. Here we see in practise that pernicious principle that "the end justifies the means." Out of zeal for the conversion of incautious Protestants who are ignorant of the real doctrines of the Church, her servants are willing, even, to incur excommunication. Is not this double doctrine?

What the Church teaches. The Church teaches that the Mass is a sacrifice of equal merit with that offered by Christ on the cross. The word "sacrifice" is thus defined: An oblation of sensible things made to God by immolation, as a sign of His supreme dominion. *Oblatio rei sensibilis facta Deo per immolationem in signum ejus supremi Dominii.* The sacrifice may be of four kinds: *latreuticum*, adoration to God; *eucharisticum*, thank-offering; *impetratorium*, petition for benefits; *propiciatorium*, to obtain pardon. The Mass, as the Church teaches, includes all these different sacrifices.

Conditions required for offering the Sacrifice of the Mass. Three things are absolutely necessary: a minister with intention, matter and form.

The first is the priest, canonically ordained, and having the *actual* or *virtual* intention to do what the Church commands. *Virtual intention* is the purpose of the priest before celebrating Mass, to consecrate the elements and offer the sacrifice, applying its merit to the object of the person who pays the stipend. *Actual intention* is that which the priest has in the act of consecration.

Different authors are not in agreement with regard to this. Some say that the *actual intention* is necessary, others that *virtual intention* is sufficient for the consecration of the elements, although they condemn the priest who has not *actual intention* as guilty of mortal sin.

The *matter* is wheat flour mixed with water, without leaven, and baked, and the pure wine of the grape. The *form* is the words of consecration pronounced by the priest.

If these three conditions are fulfilled Christ is present in the elements, or *species*, as truly as He was upon the cross, not by *productio*, production, or by *abductio*, abduction or descent from Heaven, at the will of the priest, but by *convertio*, actual conversion of the substance of the bread and wine into the substance of the body and blood of Christ. The theory of the presence of Christ in the species by *abductio*, or descent from Heaven, as the ritualists would have it, is condemned by the Roman Church.

Christ entire in the species, and in every particle of them. Not only is it taught that Christ, complete in every part, is in the chalice and the wafer, but that He is in every particle, however minute, and so everything which by accident touches the species after they have been consecrated must be purified. Therefore, also, after pronouncing the words of consecration, holding the wafer between the thumb and first finger of each hand, the priest must join these fingers firmly together and hold them so during the rest of the long ceremony lest he touch anything else with them, using for the purpose of turning the leaves of the missal or holding the chalice only the remaining fingers of each hand, until after he has taken the wafer and the consecrated

wine. These fingers are then purified by the assistant pouring over them first a little wine, and then a little water, both of which must fall into the chalice, and must be swallowed by the priest, lest any particle of the consecrated elements, each of which contains the whole Christ, be lost!

Accidents that may occur. These may be of four kinds—i. e., 1. When the priest, after consecrating, should note that the species have been poisoned. 2. When it should happen that flies, cockroaches, scorpions, or insects of any kind, have fallen into the wine. 3. When the species should accidentally fall. 4. In case of vomiting.

In the first case, although it has not yet been definitely pronounced upon, some authors maintain that the priest is not obliged to swallow the poisoned wine. Others say he must do so, for without this the sacrifice would not be complete. They also say that if a priest, by reason of his office, should be willing to suffer death rather than to reveal the secrets of the confessional, how much more should he be willing to meet death in order to complete the sacrifice which is his supreme prerogative; and they add here that God is able in such cases to perform the miracle of making the priest immune. As an example they tell the story of the monks who tried to poison their holy abbot, St. Benitus, because they could not endure the rigorous sanctity of his discipline. The saint by making the sign of the cross over the cup containing the poisoned drink caused it to burst asunder and the contents to be spilled. Therefore, God is able to perform a miracle in behalf of the priest who in fulfilment of his duty drinks the poisoned wine. Although the Church has made no definite pronouncement upon this case, she would consider the priest who was brave enough to knowingly drink the poisoned wine a true martyr.

With regard to the second case, it has been defined: That if the priest has not the courage to swallow the flies, cockroaches or other insects which may have fallen into the consecrated wine, feeling sure that he would be obliged to vomit if he did so, which, of course, would be worse, he must take a long pin, transfix the insect with it and hold it over the chalice till the wine ceases to drip from it, then burn it in the flame of a candle and throw the ashes in the *piscina*, a special place where nothing

but holy things may be thrown. The mystics, especially in the convents, would condemn the priest who was so delicate as to refuse to swallow a fly or two mixed with the blood of Christ, and they would criticize him for the rest of his life if he used the privilege of burning them. Once the intruding insects are removed, however, no priest may ever refuse to drink the wine.

In the third case, if the species should fall, a distinction must be made. If it is the wafer, every visible particle must be collected and swallowed, and the place must be carefully washed. If it has been stepped upon and it is impossible to collect the particles, the best thing for the priest to do is to clean the place with his tongue and wash it well, including, of course, the shoe which stepped on the holy wafer. If it is the wine that falls it is a more serious matter, on account of the difficulty of recovering it. The priest must take up all he can either with a spoon or with the *purificator* (a small napkin which may not be touched by any one but the priest), which he must suck and squeeze into the chalice no matter in what place the wine may have fallen. After having carefully sucked every place where the wine has fallen until he is morally certain that not a drop remains, the priest must wash and even scrape the place, burn the scrapings and throw them in the *piscina*. Of course here the virtue of the priest must be proved by the greater or less use he makes of the *piscina*. To swallow all possible is the surest and most approved way to save every particle of the sacred elements and complete the sacrifice.

In the fourth case, if the priest for any reason is obliged to vomit the elements, they must be carefully collected and placed in the *Sacrarium* and kept as many days as their complete decomposition requires, after which they must be burned and thrown in the *piscina*.

Practical cases. From among many cases of which I have been an eye-witness, I will give my readers only two which will show them the disgusting results of this doctrine of the Church.

In Bayonne, France, the writer was assisting in the celebration of the Mass, the celebrant being one of the rudest men imaginable. On that occasion there was Communion in connection with the Mass, and at the proper place in the ceremony the communicants knelt at the altar rail. Among them there was

a lady with a large hat on. This fashion was just then beginning to be introduced into the churches, and the priest was a bitter enemy to it. When he came to the lady of the hat, either because he could not see her face, in order to put the wafer in her mouth, or out of antipathy for the unfortunate hat, he gave it a push backward. Alas! the lady was wearing a wig, and the priest's action was so violent as to throw hat, wig and all into the midst of the church, to the uncontrollable laughter of all the spectators and the humiliation of the poor lady, who without waiting to receive the wafer left the church in tears. The priest was unmoved, and gave the wafer to the next in line, but this lady was shaking so with laughter that she let it fall from her lips. Then the priest could stand no more; he dragged her roughly to where the wafer had fallen and forced her to take it up with her tongue and clean the place in the same manner. Then, not content with this, he sent for scissors and cut a piece out of the beautiful mantilla she was wearing where the wafer had touched it in its fall. Needless to say this lady's laughter at the other's expense was quickly over, and she also left the church in tears.

On another occasion one of my subordinates in the monastery, a venerable and very devout old man, was very ill, and death seemed near. It was the day of the Immaculate Conception, to which he was especially devoted, and I had promised him that if he did not suffer from nausea for some time I would administer the Communion to him that night. After midnight, as I was assured he had not been troubled in that way, I ventured to give him the holy wafer and, as he was so weak, a few spoonfuls of water to help him swallow it. The result was immediate nausea and vomiting, but such was the virtue of the poor old man that not only did he quickly recover the wafer but remained sucking the sheet for a long time lest any particle be lost, while I turned sick at the sight. This incident was afterward used as a proof of his sanctity.

Disgusting, do you say? It may be. But the error lies in the essence of the doctrine which these practical cases illustrate. Is this the worship in spirit and in truth which our Lord requires? Rather, is it not the grossest materialism and idolatry?

OUR RESPONSIBILITIES AS PROTESTANTS TO OUR ROMAN CATHOLIC COUNTRYMEN

BY AN EX-ROMAN CATHOLIC.

Saint Paul, discussing the special spiritual advantages possessed by the Jews, dwelt chiefly on the fact that unto them were committed the oracles of God. May it not similarly be said that in a most marked manner the same great blessing has been conferred on us, and that, therefore, solemn obligations are imposed upon us by the sacred deposit committed to our charge? My object, of course, is not to deal so much with the responsibilities under which we lie to defend this sacred trust, as with the obligation which rests upon us, as Protestants, to press with prayerful and loving earnestness on those by whom we are surrounded the enjoyment of the priceless spiritual blessings that flow from the holy and gracious doctrines enshrined in the oracles of God.

I am not oblivious of the fact that there are Protestants—especially Protestant politicians—who deprecate such a policy, and hold that it is an impertinence for Protestants to seek to win Roman Catholics to the Gospel. Such opinions are not likely to carry weight with those “who have tasted of the heavenly gift, been make partakers of the Word of Life, and tasted the good word of God and the powers of the world to come.” The opinions of those who deprecate enthusiasm in religion, being largely based on the expediency of the passing hour, will not carry much weight with those whose souls are daily gladdened with the possession of the redemption that is in Christ. For them the motto ever holds good: “We must obey God rather than man.” As Archbishop Whately has well said, “If our religion is false, we should abandon it; if it is true, we should do all in our power to propagate it.”

Let me in this connection call attention to the spirit in which the Roman Catholic Church undertakes her mission, and the manner in which she is persuaded her doctrines should be propagated. Here is an extract from the vow of an ecclesiastic about to be ordained to his sacred work. His vow is taken on the four Gospels. After reciting the articles of belief proposed for his

acceptance by the Church, he solemnly declares: "This true Catholic faith, without which no man can be saved, I do *promise, vow and swear* that the same I will carefully hold and confess, entire and inviolate, most constantly (by God's help) to my latest breath, and that, as far as in me lies, I will take care it shall be held, taught and preached by all those that are my subjects, or by them whose care shall in my office belong to me. So help me God, and these holy Gospels." This vow fully accounts for that constant and watchful care bishops and priests keep over their flocks, and for the anxiety they evince lest the people should, at any time, read any doctrines, or hear any preachers but their own.

But upon us also rest most solemn vows to defend and spread God's truth. And to the performance of these vows we are impelled by the purer and more powerful motive of the constraining love of Christ.

The dominant force in Ireland to-day is undoubtedly the Roman Catholic hierarchy. Its power is largely due to ramifications of the organization which it controls and the religious sanctions by which it maintains its supremacy. It aims at complete ascendancy over every phase of public and private life. Unquestionably it is strenuously endeavoring to compass the destruction of Protestantism. The hierarchy, however, is not absolutely dominant. There is a growing menace to its pretensions in the increasing intelligence and independence of Roman Catholic laymen.

There seems to be no good reason why we should not have a *Los von Rom* movement in Ireland. In France we have seen the power of Rome violently shattered, and a large number of priests hastening to the evangelical communions. In America also a large community of Roman Catholics from Poland have recently repudiated the claims of the papacy. Movements of this kind are possible in Ireland, but it is greatly to be feared that we are allowing our earnest hope that this will be so to interfere with the discharge of a present and urgent duty. We are dreaming of greatness afar, rather than working for the good that is nighest. It is a fatal mistake to relegate the evangelization of Ireland to some longed-for conjunction of circumstances which will by and by produce a spiritual earthquake within the Church of Rome, as it is greatly to be feared many are doing, to the practical neglect of the communion and promise of the Church of Christ:

"Go ye into all the world, and preach the Gospel to every creature; and lo, I am with you alway."

To enforce my appeal for an outward movement, let me call attention to, and strongly emphasize, the most important and most vital truths of the Christian religion with which our Roman Catholic fellow-countrymen are practically unacquainted, if not entirely ignorant. I am able on this subject to write from sad experience. I disclaim all Protestant partisanship in the matter, and desire only to give expression to the Christian sorrow with which I contemplate the unhappy religious state of my kinsmen.

They are ignorant of the glad truth that we are accounted righteous before God, only on the ground of the merits of our Lord and Saviour Jesus Christ appropriated by faith; and not for our own works and deservings. Do we, as Protestants, fully realize the tremendous issues involved in such a statement? Do we grasp the stirring fact that multitudes of our countrymen, while readily yielding an intellectual assent to the revealed record concerning Christ, not only know nothing of an active trust in Him, as a personal Saviour, but actually repudiate it?

Again, they know not the meaning of regeneration—the new birth—as wrought in the soul by the Holy Ghost, the quickening Spirit, the Word of God being the instrument of this wonderful experience. Further, they are deprived of the priceless privilege of the right of direct approach to the Almighty in virtue of the Atonement and High Priestly intercession of Christ. As believers in Christ, just try and picture what our condition would be as sinners deprived of the confidence which a knowledge of an atonement for the whole race imparts, and robbed of the assurance which comes from the apprehension of the sublime fact that we have a divinely human representative before the throne of God who loves us and ever liveth to make intercession for us. Then let us ponder over the position till the Holy Spirit has burned it into brain and heart that we are surrounded by millions of countrymen to whom these glorious truths are as if they were not, and who have no practical experience of the promise. Our countrymen are entirely deprived of the joy and strength which flow from the indwelling Spirit of God.

Although the baptized are taught that they were made children of God by the sacrament, yet in the teaching of the Roman

Church, or in the experience of her adherents, there is nothing of that note of triumphant gladness which rings through the writings of the apostles, as they unfold the privileges of Christian sonship, such as filial access to God in confidence of devotion; freedom from all kinds of bondage; and enjoyment, first in time as an earnest, and then finally in eternity as a full Christian inheritance, all that belongs to the liberty and freedom linked with Christian sonship.

The New Testament teaching on the subject of sanctification is closed to our brethren. They are unaware that through the power of God they can be sanctified throughout—spirit, soul and body—and consecrated in love to God. They are thus deprived of one of the grandest incentives to holiness, while we with the Apostle John, in humble exultation, declare: “Beloved, now are we the sons of God, and it does not yet appear what we shall be; yet we know that when He shall appear, we shall be like Him, for we shall see Him as He is. And every one that hath this hope in Him purifieth himself, even as He is pure.” My dear Roman Catholic brethren are taught to believe that such a hope is only the presumption of sectaries.

It is unnecessary to labor this point. Sufficient has been indicated to awaken a sense of deep responsibility toward, and sympathy for, those who are deprived of so much of the birthright of Christians, and at the same time a feeling of Christian indignation for that worldly policy which would seek to hinder all kindly and well-directed efforts in the Gospel to bring them into like precious faith with ourselves.

Let me now briefly indicate the spirit and manner in which, in my opinion, we should deal with our countrymen.

(1) It is imperative on our part, as those who possess the benefits of redemption, to take advantage of every reasonable opportunity to bring before our Roman Catholic neighbors the fact that our religion is not a mere negation, but that it has brought to us peace, power and present happiness. Roman Catholics pathetically proclaim they do not possess these blessings. They are working for them.

We must place before them the positive wealth of spiritual experience we enjoy as the result of our belief of the “Gospel of our salvation.” The longing of the human heart for the rest of

God is just as intense and as prevalent among our neighbors as among any of the children of Adam. And they are more likely to receive help from our relation of what God has done for our souls than by any number of ingenious, clever and even Scriptural argument against the distinctive doctrines of their Church. These confessions on our part require our lives to be compatible with our professions, and when this is so no argument affects a Roman Catholic more profoundly. We ought to know that there are some verses of Scripture that are very constantly kept before the minds of our brethren. One of these is, "By their fruits shall ye know them." The narration of one's personal experience, supported by a holy life and by earnest intercessory prayer, is a mighty factor in this conflict.

(2) Endeavor assiduously to inculcate proper conceptions of the character of God, and especially of His love. Many of the errors and practises of the Church of Rome that we intensely deplore and oppose, are directly traceable to ignorance of the truth that *God is love*.

(3) Avoid, as far as possible, what is called "the controversy." At the same time, in dealing with Roman Catholics, it is very important we should be well informed on the points which relate to "the controversy," so that if it cannot be avoided, we should be prepared to act wisely and bravely, remembering "to speak the truth in love."

(4) Avoid invidious comparisons between the lives and characters of Protestants and Roman Catholics. I have no patience with good men and women who take to the platform to harp on the transcendental integrity of Protestant tradesmen, as compared with Roman Catholic tradesmen. I know, we all, I am sure, know Roman Catholics whose integrity is unimpeachable. Let us honestly recognize whatever is true and good and reverent in our countrymen. We are in a sad plight indeed if we have to commend our own morality. Our goodness should be *seen*, not *trumpeted*.

(5) We should make far more use of literature. We have failed in these days to recognize the tremendous possibilities which are wrapped up in the dissemination of wholesome literature, and especially of the Holy Scriptures. This, I think, is proved by the languid manner in which the work of colportage is

supported. A study of the operations of the Catholic Truth Society would considerably enlighten us and give us ample food for reflection.

(6) It is needless to say I am in hearty agreement with the work of open-air preaching. My only reference to this branch of the work would be that I would earnestly desire to see the ministry of song more extensively developed in connection with it. From the Welsh revival we learned wonderful lessons as to the potency of this agency in the work of God. Our countrymen have a peculiar love of singing. They are not as well trained musically as the Welsh, but there are few persons who have come in close contact with them, especially in the rural districts, who have not been impressed with their love of song.

(7) We must pray intensely and perseveringly. We are commanded "to love our neighbors as ourselves." I feel there is no proof of our love for our neighbor if we do not pray for him. How is this love of our neighbor spoken of by Christ? How does He tell us it is to show itself?—"Love your enemies, and pray for them that despitefully use you." We are not to show our love merely in kind words, kind greetings, kind expressions; they are very easy, and cost but little—but oh! to *pray*. Remember the example of Paul, how he was led to show the intensity of his love for his countrymen, when he was willing to forfeit all his privileges and be as one cast out for the sake of his brethren and kinsmen according to the flesh. Remember his pathetic declaration: "Brethren, my heart's desire and prayer for Israel is that they might be saved."

I would conclude with the following words of an eminent servant of Christ: "Friends, believers in God and in the Word of God, how shall we convince and convert our opponents? Never by arguments to prove they are wrong; never by contempt to prove they are fools; never by denunciation to prove that they are wicked. Partly by sympathetic and truthful statements of our own faith; but most of all by creating round us, each in his little circle, a spirit of great human love for men for the sake of Christ. It is love that opens the eyes to the realities in which all are one; a love and active service of one another, before which opposition is silent. In a word, it is the Christlike life."
—The Christian Irishman, Dublin, June, 1913.

LETTER TO CARDINAL GIBBONS

XVIII.

My dear Cardinal:

A few days ago a prominent member of your Church, who, according to his own assertion, has been contributing generously to the advancement of Rome's policy in America, came, like another Nicodemus, to have a private conference with me. This gentleman is one of many who follow the teachings of the Church because of mere family tradition or national pride. You know well the strong influence of these, and for that reason you chose for your book the title, "The Faith of Our Fathers," which, though pure sentimentality, yet to the thoughtless sounds like loyalty and honor.

My visitor, like many good Catholics, had probably never before permitted himself to discuss the pretensions of the Church or her dogmas. Faithful to the principle that the common soldier may not question the orders of his general, but must obey him blindly; he had considered that only the ecclesiastical hierarchy had the right of discussion in matters pertaining to dogma and discipline. But he chanced to see a number of THE CONVERTED CATHOLIC and read one of my letters to you, Cardinal, which made such an impression upon him that he resolved to have an interview with me, which he accomplished by making a journey of over a thousand miles.

This is proof sufficient for me that if my letters do you no good, Cardinal, because at your age it is difficult to break away from the flattering seductions of a position both aristocratic and lucrative, they are not lost upon other members of your Church, and I have the satisfaction of knowing that they are doing good not only in North America, but in Central and South America, where some have been translated and widely distributed. As it is only my object to bring liberty to the captives whose chains I one time shared, I thank God for thus blessing my imperfect efforts.

Although it obliges me to make a digression, I wish to

clearly establish here the purpose which moves me to write these letters.

In writing them, I am not chiefly taking into consideration my Protestant readers. These, perhaps, would like better to see treated matters of the present, preferring perhaps questions of politics or of the morality or immorality of convents. Although we do not deny the importance of these subjects, we do not wish to treat of them unless we find ourselves obliged by you to do so, because we know that considering the education which you give to the members of your Church, to treat of these matters would not convert any true Catholic. I know that it would not have converted me, but rather would have had a contrary effect. There is no organization in the world that has not developed a plan for its propaganda, and which has not had among its propagators some who have dishonored it. Such a plan of action we call a policy, and the treachery of such men is so common a sin that we must deny the right of any one who attempts to judge an institution by the weakness or disloyalty of its members, whatever position they may occupy. Christ himself had a Judas among His disciples.

For the Roman Catholic the great and all-important question is whether his Church is really a purely human organization or whether it is divine. If it is human, all that has to be done is to compare its principles with the principles of other organizations, and establish the verdict of its superiority or inferiority to them according to the good it has done to humanity, in harmony with the principles of truth and justice and with respect to the rights of man. If its right is divine, as you teach, but do not believe, then there is nothing to discuss; kings, princes and nations must submit and bow before the representative of God, to whom none may deny the supremacy as Lord of lords.

In order to find proofs, we have but to turn to the open pages of history. The Church has never been at peace with nations. Never has she possessed a people, save by conquest through force of arms.

I should like you to tell me into the midst of what land the Church has gone carrying, as she claims, "the light of the Gos-

pel," without becoming a curse to the aboriginal race. I need not mention the races she caused to disappear from Europe, for even to-day, in South America and Oceania, there only remain remnants of the aborigines in the heart of the mountains, where the footsteps of the friar have not penetrated, because he knew that the fugitive Indian could not carry his treasure with him, and therefore it would be a thankless task to follow him. The Inquisition demonstrates what respect the Church has had for the rights of the individual, and the censure of the Index is her declaration of war against advancing civilization.

But, besides this, in order to ascertain whether the Church's origin is divine, we must find out whether the papacy was instituted by God as essential to Christianity, and whether the Holy Spirit has unceasingly presided over the Church of Rome, without once deserting her, in the election of her popes and in the formation of her dogmas. And in order to obtain the truth we must lay bare all the frauds and ignominies which have served as a base for the present colossus of her organization.

The gentleman to whom I referred at the beginning of this letter revealed the general sentiment among those of your Church whose minds have been roused to independent inquiry. And his authority is worthy of respect, for his name figures in connection with various institutions of your Church as one of their chief supporters. After I had answered the long list of questions which he brought to me, he expressed himself in the following manner :

"The great point is to know if the papacy is of divine origin and if the dogmas taught by the Church were instituted by God, and to ascertain at what time and under what circumstances they were established. We do not wish to know about the immoralities of the priests or of the convents; such things, unfortunately, are to be found everywhere, and they are printed many times in such publications as we would not wish to show to our families."

This exactly expresses my purpose in writing these letters to you, because it is in harmony with my personal experience. The immoralities of individuals have had no effect upon me except to make me strive, by means of an even more strictly

virtuous conduct, to vindicate the Church, whom I already looked upon as our afflicted mother, and whom I had been educated to consider as entirely guiltless of the sins of her children. And, even with regard to her sinning sons, we had been taught to look upon their sins as quite independent of their office.

Upon a certain occasion a cardinal archbishop came to confess to me. His confession of immorality so horrified me that I rebuked him more severely than if he had been a layman, because I believed it to be my duty. He answered, "Father, you ignore the fact that it is not the cardinal who has sinned, but the man with his fallen human nature." At that time his argument appeared to me to be so just and natural that I even repented of my severity, and as soon as I gave him absolution I asked him to listen to my own confession, and I confessed that I had been "indiscreet in correction upon hearing the confession of a prelate."

Neither this case nor a thousand others like it could shake my faith in the Church. But another case, of a different character, contributed much toward making me think that the Church might be an accomplice in the sins of many of her children, or even that her own sins might be greater than theirs. A certain professor of a theological seminary, with whose evil conduct I was acquainted through the confessional, was proposed for the office of bishop. I felt myself obliged to write a secret letter to Rome, saying of him, "*non est castus.*" From Rome some one wrote to a cardinal, patron of the candidate, reporting the accusation, to which the cardinal replied that if the candidate was not chaste in conduct he was pure *in mente* (in mind) and that he "*must* be made bishop."

When the reply of the cardinal was communicated to me from Rome, I wrote again, accusing the candidate of heresy and enclosed an act of the ecclesiastical notary and the sworn statements of seven pupils of the candidate and three professors of the seminary, one of whom was the rector.

A few days later Leo XIII published the decree of probation for the election of the candidate as bishop, qualifying him as *semper ecclesiae fidelis*—"always faithful to the

Church." In spite of the efforts of one who is now a prominent authority in the cardinalate to persuade me in the name of the pope that it was necessary to overlook many evils in order to avoid worse ones, from that time forth I began to hold the Mother Church responsible for the sins of her children. Later, as was inevitable, with the object of educating myself the better for my career as superior, I had to become acquainted with frauds and mysteries of which only the few have any knowledge, and finally became persuaded that the great Roman system was far from being divine, and no other course was open to me as an honest man but separation from the Church.

Therefore, as I owe my conversion to the conviction that the Roman Church has no right to claim divine origin, I have purposed to give the world the benefit of my knowledge, acquired through bitter experience, being convinced that thousands of Roman Catholics will bless me for it. For their sakes I write.

By what we have already set before our readers in former letters it has been more than sufficiently proved that the boasted chain of apostolic succession does not exist, nor do there exist any proofs that St. Peter was pope or that he recognized any of the dogmas of the Roman Church of to-day, as forming a part of the plan of the Author of Christianity. Nevertheless, we shall continue with our work of elimination, and we shall begin to-day with Pelagius I.

No impartial mind, even in your own Church, can have the slightest doubt of the nullity of this pope's claims. Only because of what we know to be a fact, that the Church has purposed, contrary to all right and justice, to prove black to be white, and white black, can we explain why this pope has a place in the catalogue. In this case, however much I might wish to do so, it would be impossible to excuse many of your historians on the ground of ignorance. I doubt if there be any one who, attempting to write the history of the popes, reaches this point without knowing that he is going to lie "for the good of the Church." Artaud, at least, lies deliberately. He assures us that Pelagius was

cardinal-priest and was created pontiff in 555. Not only is there no document in existence to serve as authority for such a statement, but in making it Artaud contradicts the best-accredited historians. Here, again, he exhibits the boldness as well as subtlety of his Jesuit masters.

The following facts concerning Pelagius I are the only ones having the guaranty of ancient documents, and which would be reported by every historian of your Church if he should have more love for the truth than fear of the Church's censure.

Pelagius was sent to Constantinople to spy upon the banished Pope Vigilius. There exists no document to accredit Artaud's assertion that he was papal nuncio. If he had been nuncio to Justinian, he would not have accompanied Vigilius to Italy. Upon reaching Syracuse, the pope died of poisoning. Not one of the inmates of the Vatican who is intimate with its secrets but believes that Pelagius administered the poison.

Immediately upon the death of Vigilius, Pelagius, investing himself with the mantle of the deceased, declared himself pope, without any election or further ceremony. All the Church protested so vigorously against such an assumption, that when he was on his way to Rome to be consecrated, he would have been stoned to death by the populace, at the instigation of the clergy and nobles, had the militia not interfered to prevent it. In order to proceed to the consecration, the emperor declared Rome to be in a state of siege, but he could find no bishop willing to consecrate the usurper. Finally the Bishop of Perugia offered to perform the sacrilegious ceremony, and as the Bishop of Ostia, who alone had the right to consecrate a pope, had refused to officiate unless there should be a previous election, a priest from Ostia, named Andrew, was procured to assist in the ceremony.

Father Berti is the only one who makes an effort to demonstrate that this consecration was valid, though not canonical, but his opinion is of no value, besides being opposed to the teachings of the Church. The bishops of Tuscany, Istria, Liguria and Venice declared the consecra-

tion to be null and excommunicated the Bishop of Perugia and the priest Andrew and all those who rendered obedience to Pelagius. The French clergy, assembled in council, did the same, declaring Pelagius to be a heretic. These and many other facts we could bring forward, I invite you, Cardinal, to deny, upon authority of a single ancient document, and if this is called apostolic succession it is but another name for fraud.

We shall pass over, for the present, John III, Benedict I, Pelagius II, Gregory the Great, Sabianus, Boniface III, Boniface IV, Deusdedit I, Boniface V, Honorius I, Severinus, John IV, Theodore I and Martin I, not because we believe in the legitimacy of their election, but because we hope to mention them later on, when we treat of their "not very respectable" conduct, politics, heresies and frauds, the destruction of some manuscripts, interpolations and changes of dates in others, etc., etc., all of which will not fail to be instructive to our readers who seek to know the whole truth concerning the dark ways of Mother Church.

Eugenius I is another pope who should be canceled, for Athanasius the librarian, who was charged to burn every document detrimental to the Church existing in the Vatican library, and was given the difficult task of making a plausible story out of the fraudulent papal succession, upon reaching Eugenius I, finds his courage fail him for the canonization of this pope, and is constrained to say with amusing naïveté, "This pope was without doubt an *intruder*."

This being so, it is needless for us to discuss him, and we leave him undisturbed in the catalogue of popes, to the shame of the Church, and on condition that she acknowledge that on this list there figure many heretics, knaves and intruders, few honorable men and none whose pontifical powers may be attributed to the Holy Spirit without being guilty of blasphemy.

In a monastery in Spain there lived an old monk whom the others called *el loco* (the crazy man) and who had been forbidden, on account of his age and vagaries, to say mass.

One day a student of moral theology asked him in jest, "Father, what is the sin against the Holy Ghost?" and the old man answered: "*The papacy!*" It is said that children and fools speak the truth.

We shall conclude this letter with Deusdatus I, according to Artaud, or Deusdedit II, according to other authors. Of this pope we can only say that nothing is known of him. No one knows when he took possession, nor how long his reign lasted. Some place it between 600 and 636, while Artaud says it lasted till 672. For some time he was held to have been a deacon, but modern investigations have proved that he was not a deacon, nor had he received any orders, but he was the son of a deacon. Now, the Church has yet to prove if the deacons were celibates at that time, or if they married and had children. All that has been said of this pope is mere conjecture, based upon a letter which bears his name, and which has to-day been declared apocryphal for the many falsities it contains. This letter is directed to Gordianus, Bishop of Seville, without doubt in order to prove that the Spanish Church was subject to Rome, when in reality it was many years later before that Church recognized the authority of the papacy. It is now known that at the time it is supposed the reign of Deusdedit occurred, not Gordianus, but St. Isidore, was Bishop of Seville.

It is impossible for the Church to change the date of the episcopate of Isidore, for the simple reason that the Spanish Church, being more careful and more free from intrigues than the Church of Rome, kept a faithful record of the succession of her bishops.

Yet in spite of the fact that Rome has been obliged to recognize the falsity of this letter, she allows it to be made use of exactly as if it were authentic in everything which may redound to her advantage. In spite, also, of the fact that there exist no data with regard to the pontificate or life of Deusdedit I (or II), his miraculous healing of a leper by a kiss and other ridiculous fables serve as subjects for the yearly sermons of his panegyrists.

The very existence of the Roman Church to-day is the

mystery of iniquity. It seems to me that if your people would but accept your invitation and read her history, not one would remain in her communion, except the *camarilla* of the hierarchy, who, in order to maintain their position, have systematically deceived the simple people.

The present age is called the age of enlightenment, the age of progress, yet in Rome, and wherever her power extends, even here in this city of New York, are practised rites and ceremonies as pagan, if not as repulsive, as those of the ancient Egyptians, or of the Aztecs and Incas of the New World.

How can these things be? How can reasoning and intelligent beings accept as truth the impostures and superstitions of your Church? How can we explain the loyalty and blind allegiance of the millions over whom the pope holds sway? How, except by the words of Him whose name is still borne by the Church, which has apostatized from His precepts and example?

"If the blind lead the blind, shall not both fall into the ditch?" "Walk while ye have the light, lest darkness come upon you, for *he that walketh in darkness knoweth not whither he goeth.*"

Even as the prophecy of Isaiah applied to the leaders of the Jews at the time of Christ, so it applies now to those who reject His light. "He hath blinded their eyes and hardened their heart; that they should not see with their eyes nor understand with their heart, and be converted and I should heal them."

As Paul said of Israel, "My heart's desire and prayer to God for my brethren of the Roman Church is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Cardinal, that your eyes also may be opened, if you have not wilfully closed them, is my prayer.

MANUEL FERRANDO.

CHARLES MORTIMER MORTON

On Sunday, May 18th, Christ's Mission lost an old friend and helper when Mr. Charles Mortimer Morton passed on to his heavenly rest. Mr. Morton was a resident of Philadelphia and an officer of Christ Memorial Reformed Episcopal Church in that city. He was one of the foremost laymen in the work of the Reformed Episcopal Church at large, a life trustee of its theological seminary, and was deeply interested and active in its work of foreign missions. Apart from his denominational activities, Mr. Morton was actively engaged in many charitable and mission enterprises of interdenominational character. For over thirty years he conducted religious services in the Pennsylvania Hospital and visited its wards every Sunday afternoon and every Wednesday evening, directing the minds of the sufferers to the Christ whom he loved. In this same manner he visited the prisons and proclaimed the Gospel to criminals. He was an active worker in a society for the aid of discharged prisoners; and the midnight and rescue missions knew him well as a friend.

Mr. Morton's last will and testament is a noble witness to his faith and to his devotion to the work of the Lord. His will opens with the following declaration:

"My faith is in the blessed Trinity and my only and sure hope and assurance of eternal salvation is in our Lord Jesus Christ and His atonement upon the cross."

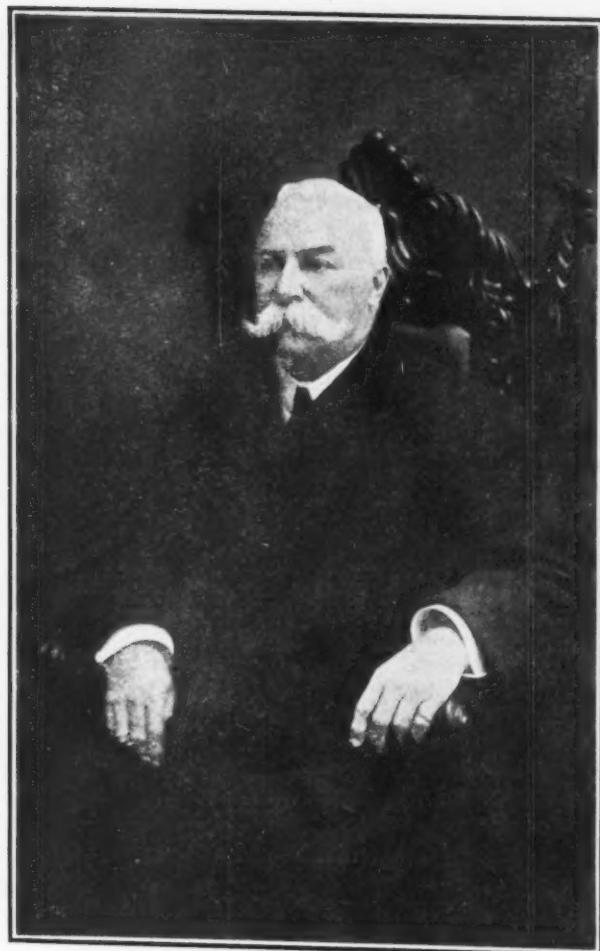
His will includes bequests to fourteen religious and benevolent institutions, home and foreign, mostly of an interdenominational character, although he has been generous to his own Church.

Among his remembrances is a bequest of \$2,000 to Christ's Mission, to be used as an endowment, to the support of which he had long been a contributor.

Mr. Morton had long been an invalid and had made his home for a number of years past at Atlantic City, where he finally fell asleep in Jesus.

So Christ's Mission loses another friend and THE CONVERTED CATHOLIC another interested reader, and Heaven is enriched thereby. But the Lord's work goes on. Pray ye, therefore, the Lord of the harvest that He may send forth new laborers into His harvest.

W. R. C.



CHARLES MORTIMER MORTON.

STRIKES IN THE ROMAN CHURCH

BY THE REV. PROF. W. RUSSELL COLLINS, D.D.

In the Roman Catholic New Testament we find in I Timothy 3: 1-6, the following declarations concerning a bishop:

"It behoveth therefore a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher, not given to wine, no striker, but modest, not quarrelsome, not covetous, but one that ruleth well his own house, having his children in subjection with all chastity.

"Bet if a man know not how to rule his own house, how shall he take care of the Church of God?"

THE POPE AN EXCOMMUNICATE.

I declare the pope an excommunicate. I shall not pause to discuss the absence, nor the unscriptural prohibition of a wife from the Vatican and from other episcopal palaces, nor the relation of the papacy at various times to sobriety, chastity, modesty, covetousness, etc.

But on just one count, and by the authority of his own New Testament, the present pope is excommunicate for daring to assume the office of a bishop without the necessary qualification.

He cannot rule his own house and has not his children in subjection. How, then, shall he take care of the Church of God?

That the pope cannot rule his own house is proven in numberless Roman rebellions throughout the world and especially in the so-called Modernist movement, which the pope hates, but which he is unable to suppress.

But, from contending with what might be called dignified rebellions, he is now confronted with a common, vulgar, everyday strike.

THE SWISS GUARD STRIKE.

And they are striking right in the Vatican—right under his very nose and before his eyes, snapping their fingers in his face, and they don't care a toss whether he likes it or not;—yes, right in his own private family.

The Swiss Guard are a part of the pope's private household. It was instituted in A. D. 1505, by Pope Julius II. Its members are chosen from the cantons of Zurich and Lucerne.

They must be men at least six feet tall, and all of them come from families in which it has become a hereditary privilege to serve the pope in this manner.

The pope's Noble Guard has always been chosen from the noble family of Italy.

But the Noble Guard is strongly discontented, because his holiness has extended the recruiting to all noble families, passing the Italian limitation.

And the Swiss Guard has gone on a strike so rebellious and serious, threatening an armed conflict, that the pope was at one time almost driven to the point of calling upon the king of Italy to send a squad of his carabinieri to protect his holiness from his own unholy guardsmen.

You have been reading about it in the daily press. The following is a brief notice of the third mutiny:

(Special Cable to the "New York Times.")

ROME, July 21.—Another mutiny of the Swiss Vatican Guard, the third in three months, caused such trepidation to the papal household that the pope, in order to avert threatened bloodshed, to-day ordered the total disarmament of the guard.

ROME, July 21.—The Italian police are ready to intervene in case of disturbances by the Swiss Guards should the Vatican authorities request their assistance in the re-establishment of order.

The mutinous Swiss Guards to-day presented to Cardinal Merry del Val, the papal secretary of state, a memorial relating their grievances and setting forth the conditions on which they are disposed to remain in the service. Otherwise, they declare, they are ready to leave Rome. The conditions are as follows:

1. The dismissal of the commander of the Swiss Guards.
2. An increase in the number of the Swiss Guards from eighty to 100.
3. The commander and all the officers to be chosen from among themselves.
4. The abolition of the order that the Guards shall not frequent stores on the right bank of the Tiber and the granting of permission to frequent wineshops.
5. A return to the original system of military instruction, with the abolition of bayonet drill, target shooting and the climbing of roofs to protect the Vatican from imaginary assaults.
6. No punishments to be inflicted in connection with the present agitation.

If a Protestant clergyman were compelled to call in the

police to settle a fight in his family, it would be about time for him to resign his cure. And if he did not, it is very likely he would be handed out, for Protestantism will not stand for such disgrace. But the Roman Church stands for anything, and this poor old imbecile pope is allowed to remain bishop of Rome, although he does not know how to rule his own house.

He tried to die a while ago, or pretended to do so, but they would not let him accomplish it; and, in order to prevent it, they held a spiritualistic seance and compelled his poor old dead sister to send him a message, telling him his work was not yet done. I reckon she was about right, for the poor old man has lots of trouble on his hands.

And we read of other strikes in the pope's Church. It is really very vulgar, you know. But it seems to be all very unfortunately true.

A STRIKE IN A MONASTERY.

MONKS WANT TROUSERS.

The following story, for which the New York "Evening Sun" of June 20th, is responsible, clearly indicates that supreme contentment, peace and joy of spirituality are not always to be found in conventional life. Strangely enough, monks find it hard to leave the wicked world behind them and to bar their convent doors against all fleshly similitude and fleshly dress.

These monks do not want to be angels. They want to be men. So they want to wear trousers. I used to hear it said that there were three sexes: men, women and priests. And, of course, the third, supposedly celibate sex, required a special distinguishing dress, more nearly resembling that of the woman than of the man, yet distinctly marking their sex. But these monks, tired of their priest-sex, want to be men and consequently they want to wear trousers.

But their celibate father, Ambrosio by name, who has no sympathy with the wicked man-sex, scorns trousers and will not give them to his nondescript children. I say children, because without trousers they are not sons, and certainly they are not daughters; and I can find no descriptive word in the dictionary for the third sex. They call him "father," so I call them children. But he never married and is a celibate, and they have no mother. That is one of the peculiarities of the third sex.

They have no mother, yet they have a "father." And they are—well, what are they, anyhow? These waters are getting too deep for me.

It is not comfortable to be without trousers on a cold day in Winter. So the monks went on a strike, just as the proletariat do; an ordinary, common, every-day strike. They threw down their tools—well, read the story:

LONDON, June 20.—A story comes from St. Petersburg to the effect that the monks of St. Michael's monastery at Maikop, in the Caucasus, have gone on strike. They demand more food and leisure and a supply of trousers. Father Ambrosio, the head of the monastery, refuses to grant the demands of the strikers, and the services have consequently been suspended. The bells are silent and the cloisters forsaken.

Father Ambrosio seems to be a super-ascetic. He thinks that devotions are better than rations. The long-suffering monks bore their privations quietly until Father Ambrosio refused to allow them to have trousers, which he regarded as an unnecessary luxury. On a particularly cold day, when the brethren were working in the fields and were acutely conscious of their needs, all of them abandoned their tools and refused to return to the monastery. They are now being fed and housed and presumably supplied with trousers by the peasantry, who sympathize with them.

So a monastery is not heaven, after all, nor even the gate of heaven. Nor does that unity exist under Roman rule in which Romanists delight to boast.

TROUSERS A MARK OF INFIDELITY.

These poor, rebellious, trousers-hunting monks are now liable to be declared infidels, for a writer in "The Independent" assures us that trousers came into vogue with the departure of religion. I give you the interesting quotation:

It will assuredly seem more than strange that within the past 100 years the wearing of trousers has been regarded even as irreligious. The fact that in October, 1812, an order was made by St. John and Trinity Colleges that every young man who appeared in hall or chapel in pantaloons or trousers should be considered as absent is startling enough; but it would appear that eight years later the founders of a Bethel Chapel at Sheffield inserted a clause in the trust deed ordaining that "under no circumstances whatever shall any preacher be allowed to occupy the pulpit who wears trousers."

No wonder, then, that Father Ambrosio denies his third-sex children trousers, lest they become wicked, infidel men.

Strikes may be occasionally unreasonable. More often, probably, they are reasonable. But whichever way it may be, they are always a very forcible expression of discontent, and discontent is written all over the Roman system of misrule wherever it is found. And discontent is not one of the marks of the Church of God. Surely the pope is no bishop, and his hierarchy is no church. It has been said that the system is human and not Divine. I say it is devilish and not human, for only the devil can be the inspirer of oppression in human hearts.

ROMANISM A HUMAN INVENTION

That the Church of Rome is a purely human institution, can be shown from the fact that the doctrines which she holds now as divine, and which militate against God's Word, were never taught by Christ nor by His apostles, and crept into the Church centuries after the Son of God was on earth.

Romanism is really a novelty, but Protestantism is founded upon truth eternal.

A CHRONOLOGICAL TABLE OF THE PRINCIPAL ERRORS OF THE CHURCH OF ROME.

No. 1. Supremacy of the Pope: Title of Universal Bishop first assumed in 606; decreed in Council of Trent, session XIV, 1551.

No. 2. Worship and Veneration of Images: First decreed by the Second Council of Nice, 787.

No. 3. Celibacy of the Clergy: Second Council of Lateran, 1139.

No. 4. Private Confession to a Priest: First introduced by Pope Innocent III, 1215; not decreed by council until Council of Trent, session XIV, 1551.

No. 5. Withdrawing the Cup from the Laity: The Council of Constance, 1428, session XIII.

No. 6. Purgatory and Prayers for the Dead: Council of Florence, 1439.

No. 7. The Canon of Scriptures Corrupted: The Apocryphal Books introduced. Council of Trent, 1546, session IV.

- No. 8. Tradition decreed equal to Holy Scripture: At the Council of Trent, session IV, 1546.
- No. 9. Justification by Works and not by Faith in Christ: Council of Trent, session IV, 1547.
- No. 10. Seven Sacraments first mentioned by Peter Lombard, fifteenth century: Decreed by Council of Trent, 1547.
- No. 11. The doctrine of Intention: Council of Trent, session VII, Canon XI.
- No. 12. Transubstantiation: First broached by Paschasius, Rhadbertus, ninth century: First taught as doctrine by Innocent III, 1215; first decreed in Council of Trent, session XIII, 1565.
- No. 13. The Sacrifice of the Mass: Council of Trent, session XXII, 1563.
- No. 14. An External Sacrificing Christian Priesthood: Council of Trent, session XXIII, 1563.
- No. 15. Sacramental Salvation: Council of Trent, session VII.
- No. 16. The Invocation of Saints, Relics, etc., etc.: Council of Trent, session XXV, 1563.
- No. 17. The Roman Church called the Mother Church: Council of Trent, session IV, 1546.
- No. 18. The Persecution of Heretics (Protestants): First enjoined, Fourth Council of Lateran, 1215, and confirmed at Council of Trent, session XXV.
- No. 19. Cursing adopted as Romish Argument: Council of Trent, 1545, 1563.
(Note.—The decrees of the Council of Trent are enforced by 126 anathemas or curses.)
- No. 20. The Creed of Pope Pius IV: December 9, 1564, consisting of twelve New Articles of Faith added to the ancient Nicene Creed. This creed of 1564 is now the rule of faith of Roman Catholics, and the official oath of all Roman ecclesiastics.
- No. 21. The Immaculate Conception of the Blessed Virgin: December 8, 1854, enjoined by the authority of Pope Pius IX, against the Scriptures, the councils and the creed of Pope Pius IV, wherein it is not to be found.
- No. 22. The Infallibility of the Pope, which became a dogma in 1870.

ROMAN CHURCH PROFESSES TO HAVE POWER OVER PRESS AND LIBRARIES

CATHOLIC TRUTH SOCIETY BOASTS THAT EDITOR OF DAILY PAPER
GAVE ORDERS NOT TO USE TERMS ROMANISTS DISLIKE—TWO
JUDGES TELL OF THEIR GOOD WORK FOR THE
“CHURCH OF GOD.”

Hotels and Library Kept in Line, Work at Prison and City Farm.

We are indebted to the “Catholic Record,” of London, for some very interesting information regarding the meeting of the Catholic Truth Society, held in Toronto recently. On this occasion Judges Latchford and Kelly told what they had done to show Protestants that Rome was the Church of God, and to remove the false impressions of it they had entertained. The president reported having succeeded in teaching the daily press the errors of its way in handling criticisms of the Church, etc., of persuading the papers to publish church notices, etc., and of seeing that hotels advertised Roman Church services. He also assured the society that the Toronto Public Library would not handle any works calculated to hurt the Roman Church, that copies of a Roman Catholic weekly were being supplied to other public libraries, that Church literature was being sent to the Gravenhurst Sanitarium, City Industrial Farm and Central Prison and that a move was afoot to establish a Converts’ League—all of which reading will prove very instructive to our readers and possibly suggest appropriate counter moves. Quotations from the “Record’s” report appear below:

President Canning in his address said:

“Offensive allusions have been dealt with during the year. For example: your committee, through one of its members, pointed out to the editor of one of our prominent weekly papers that the use of the terms, Romish, Romanist, etc., etc., were distasteful to the Catholic people. Also our secretary wrote the editor of one of our leading daily newspapers, with the result that he replied that while he could not prevent correspondents and others using such terms, his news editor had instructed all his subordinates not to use, in future, the words objected to in headlines to matter appearing in the paper.

“Your committee were enabled to supply inquiries with the facts concerning one H. P. Morgan, posing as an ex-priest, and attacking the Church in his lectures in halls and churches in Toronto and in the eastern part of the province, which resulted in his true history being made known. Sundry inquiries dealing with other impostors were also replied to.

PUBLIC LIBRARIES.

“Your committee were enabled to supply addressed to parish priests in Ontario respecting Catholic books, papers, etc., in the

public libraries in their parishes with a view of supplying as far as possible some Catholic reading matter. While many replied and wrote encouraging letters the result, on the whole, was disappointing. However, WE SUBSCRIBED FOR AND SENT FIFTEEN COPIES OF A CANADIAN CATHOLIC WEEKLY TO THE LIKE NUMBER OF LIBRARIES WHICH WERE WITHOUT CATHOLIC PAPERS.

"There is great room here for expansion, as a Catholic paper on file constantly in a public library must be a silent power for good in any community.

INFORMATION FOR VISITORS.

"The leading city hotels were visited, and where our cards, giving the hours of Mass and Vespers in the various city churches, were not displayed, THE PROPRIETOR, IN VIEW OF HIS PERMISSION TO PLACE THEM THERE, WAS ASKED WHY THEY WERE NOT IN VIEW. In some cases they had been damaged, and in others temporarily removed. In every case your committee saw that they were replaced.

"The publishing of the hours of Vespers and Mass in the Saturday edition of a city paper for the benefit of strangers and non-Catholics was continued during the year, with, we are informed by some pastors, satisfactory results. WE WERE ALSO ABLE TO AID THE MISSIONS GIVEN BY THE PAULIST FATHERS IN ST. BASIL'S AND ST. PETER'S CHURCHES BY PUBLISHING ANNOUNCEMENTS THEREOF IN THE DAILY PRESS.

AIDING UNFORTUNATE.

"At the suggestion of an anonymous Rev. Father, who made us a donation for the purpose, we commenced the supplying of leaflets, magazines and papers to the Catholic patients in the Consumptive Sanitarium at Gravenhurst, and the good work is still going on with gratifying result.

"A donation of prayer-books, rosaries and medals for the use of the inmates of the City Industrial Farm was made at the request of the father in charge, and a supply of prayer-books for the use of Catholics at the Central Prison was also sent there.

HELPING CONVERTS.

"Assistance has, whenever possible, been rendered converts

as far as lay in the power of your committee. A position was secured for a lady convert during the last week.

"The question of the formation of a Converts' League is now actively before the committee, and a definite plan is under consideration looking to a closer union of these usually zealous Catholics with the work of our society."

A JUDGE'S FINE WORK.

Judge Latchford said: "If one does not come into contact with the intelligent men and learn from them what they regard the Church of God to be, THAT IS, OUR CHURCH, it would be impossible to believe that such ignorance and prejudice could possibly exist and that exists to-day in the most enlightened communities. I am not sure that I should place Toronto in that position or not, but assuming this is an enlightened community, it would be hard to find anywhere such ignorance and prejudice as exists in this very city. It crops up everywhere in our legal publications—there are two here. A couple of years ago one of these published, editorially, a statement that the pope had given a certain gentleman, who wrote an account of his life, permission to commit any sin he wished. Now, that was published in absolute good faith by a leading lawyer and king's counsel of this city, who claimed to have taken it from the life of a person, who, though a consummate artist, was a notorious blackguard and liar, and it was just the statement that such a man would make."

KELLY AND PROSELYTIZING.

Judge Kelly contributed the following:

"Not many years ago in this city a question was sent to one of the leading daily papers asking what it cost to get a divorce in Canada. The reply was given that the actual expense of getting the divorce act passed through the Dominion Parliament was somewhat high, but the cost was very much increased by reason of the necessity of paying the Catholic senators to secure their votes. That answer was not allowed to rest. Some Catholics whom I know took action, and they elicited the information that he had been gullible enough to take the statement of some very bigoted person. The man who gave the article was in absolute good faith, the man who gave him the information

perhaps was not. So that we cannot always blame them, but we can be in a position to correct their wrong views.

"I think we should contribute to the Catholic Truth Society for the aid they give in distributing, either through us or directly, Catholic literature to non-Catholics as well as Catholics.

TORONTO LIBRARY ALL RIGHT.

"The other organization is the Public Library. Reference was made to the work done among public libraries. Now, I think I can say, with all truth, that, as far as the Public Library in Toronto is concerned, there is no intention on the part of any one connected with it to put us in a wrong position or to put on the shelves of the library books to which we could take exception; but it is a large organization, and there is a tremendous amount of literature being purchased from day to day, and it is possible from time to time that books or literature may creep in which are not intended to have any offensive character, and which would not be brought in at all if those in charge knew anything of it. I AM QUITE CONFIDENT THAT THE DISPOSITION OF THOSE CONNECTED WITH THE LIBRARY IS NOT TO INTERFERE IN ANY WAY WITH CATHOLIC BELIEF AND TO EXCLUDE ANYTHING OF THE NATURE THAT MIGHT HURT US. Now, the reason I mention it is this: With all the vigilance that those who are connected with the library can exercise these things will happen, but the work of the Catholic Truth Society may succeed in running down the existence of some publication which should not be there, and which is not intended to be there. If such is the case members of the Catholic Truth Society can very easily communicate with those who are interested, and I am quite sure that relief will be given. Now, that is an important matter, because it is one that might happen accidentally."

GET LAYMEN WORKING.

Father Minehan said: "If we could only get some of our pioneers to start a great Catholic society. I think if the Truth Society would open something of that kind it would be doing a wonderful work, doing pioneer work. Of course, it is doing good work, but I think we have enough men in the society to form a nucleus of that kind. The society in Germany is the

greatest Catholic society in the world to-day, the most splendidly organized society of Catholic laymen, and we must remember that after all our problem is to get the laymen to work, and it is a big problem here in Toronto. Unfortunately for us the men do not show the same interest, as a rule, in the work as the ladies do. I think, perhaps, they are shy; perhaps we have not encouraged them in the past; but at any rate, we want to get our laymen to come out, and I do not know anything that would do that better than something on the lines of the great German Vox Veri. Now, I throw out this suggestion for what it is worth; I do not know whether it is worth anything or not. However, I might say that it is not my own precisely; I have heard it from others. I have heard others express a wish to bind our Catholic people in one compact, progressive organization."—The Sentinel, Toronto, May 1, 1913.

CHRIST'S MISSION AND THE CONVERTED CATHOLIC

"Brother John" arrived from Syria on the s.s. "Lorain," from France, on Sunday morning, August 24th. He is a most interesting and earnest young man. We believe he will fulfil our highest expectations as a missionary when we have completed his education. We will tell you more about him next month.

Bishop Ferrando and his family will leave Porto Rico on September 3d, and are due at Christ's Mission about September 8th.

The Rev. Dr. and Mrs. Theodore S. Pond, the parents of Mrs. Ferrando, left New York on August 27th, to return to their mission at Caracas, Venezuela. They hope to meet the Ferrando family, en route, at San Juan, Porto Rico. These dear servants of the Lord have not departed from among us without leaving a blessing behind them. Our prayers follow them.

Six converted priests and monks have received help at Christ's Mission this Summer. We need money, and much money, for the work is great and growing greater. Others are waiting for us to help them in their education for missionary work.

Letters were sent in the middle of August to a large number of our readers, reminding them of the expiration of their subscriptions. This was a large undertaking, and naturally some mistakes would occur in addressing wrong names. It has also brought an enormous amount of mail to the desk which cannot be handled as rapidly as we could wish. It is the vacation season and we are short of help. We must therefore ask our friends to be kindly patient, and if their letters require answers, to indulge us if we are compelled to keep them waiting a little while. Every one will receive attention in his turn. It will also be impossible to have all the dates corrected this month on the address labels for those who have paid their subscriptions. But next month we hope to have every date correctly printed, and if any errors occur we correct them gladly if our friends notify us.

Good friends, we need the money. Our magazine is a business as well as a missionary work. And it must be conducted in a business-like manner. The cost of publishing is great and the bills must be promptly met. You will help us greatly by paying your subscription price promptly when it is due. Remember this part of our work is financially distinct from the Mission work. Your subscription price helps us publish the magazine, but it does not help us care for and educate converted priests. Our appeals for the Mission are made through the magazine, and in that way the magazine helps the Mission, if you respond by sending extra contributions for the Mission work. And for the Mission work we need many thousands of dollars each year. One friend has bequeathed us \$2,000 as the beginning of an endowment, of which we can use only the income. This should encourage others to increase the endowment. Another writes asking for a form of bequest, in order that he may make us a bequest in his will. This should be suggestive to others to whom the Lord has entrusted the care of His wealth. When you are disposing your earthly store remember Christ's Mission and the great work the Lord has established here. But we should not like all our friends to wait until the hour of death before they aid our work. In such a case the work would starve while waiting. Send us help now. We find that our friends who remember us in their wills are usually among our best living friends.

We have received many orders for the Rev. Jeremiah J. Crowley's book, "Romanism a Menace to the Nation." These orders have not yet been filled and our friends are besieging us with letters of inquiry about them. It will save us some correspondence to explain here that the recent demand for that book has been so great that the edition was exhausted long before all orders could be filled. A new edition has been published and will soon be ready for delivery. Orders will then be filled as fast as the publishers can handle them. We must therefore ask our friends who are waiting for this book, of whom there are between forty and fifty, to be patient until their names are reached on the order list. The book will come to you as soon as it can be sent. Let this notice also serve those who may yet order the book. We are receiving orders for it every day. The price has been reduced from \$2.20 to \$1.50, and that has increased the demand. The miserable attempt, by a Roman mob, to murder Mr. Crowley, has also made a new demand for the book. Every one who wants to know how corrupt the Roman organization is in America, at this very moment, should read this book. We shall be glad to take your orders.

W. R. C.

CHRIST'S MISSION CONTRIBUTIONS

The following contributions were received for the work of Christ's Mission from July 11, 1913, to and including August 30, 1913. Kindly inform us if any names are omitted that should be included in this list:

Received by the Treasurer of Christ's Mission: W. H. H., \$2.50; M. B. B., \$5; Mrs. H. A. C., \$20; Rev. J. N. T., \$1; M. L. C., 50c.; Mrs. F. W. K., \$1; G. T. D., \$7; H. N. G., 75c.; Mrs. J. D., \$2; W. M. Van T., \$5; Miss S. R. K., \$20; A. C. J., \$100; Mrs. J. B., \$5; J. K., \$1; Mrs. M. S., \$10; Mrs. E. J. H., for "a friend," \$2.50; M. McA., \$10; H. S., 50c.; Mrs. B., 20s.= \$4.80; Miss E. L., \$5; J. H. S., \$1; P. S. R., 50c.; Mrs. E., \$3.75; J. C. S., \$1; L. A. S., \$1.75; Miss H. E. S., \$25; Rev. J. A., \$5; Miss McP., \$10; M. B., \$1.50; Anon., \$2.50; Mrs. F. W. K., 75c.; A. R. G., \$2; G. H. P., \$100; Mrs. C., \$1; Mrs. C. A. N., \$10; D. A., \$8.50; Miss E. T., \$3.50; R. N. O., \$1; J. P. G., \$1.50; Miss E. S., \$1.50; F. J. H., \$95.70; R. G. N., 50c.; C. V. J., \$5; B. B., \$1; J. A. W., \$2; Mrs. W. C., \$10; Miss M. R., \$2.38; Miss M. R., from friends, \$4; H. D. S., \$4.50; H. M. G., 50c.; A. J. D., 50c.; H. J. B., 50c. Total, \$511.88.

Received by the Treasurer of The Home and Foreign Missions Aid Society: Mrs. L. C. B., \$30; J. A. C., \$50; Miss F. W. McP., \$5. Total, \$85.

Send all contributions for the work of The Home and Foreign Missions Aid Society to Miss Jennie E. Taylor, 110 West 55th Street, New York City.

Total receipts, both treasuries, \$596.88.

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I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.

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